DOCUMENT RESUME

ED 133 103 RC 009 571

AUTHOR Bame, K. N.
TITLE Some Traditional and Modern Media for Generating Social Change in Rural Africa: A Study of Some Traditional and Modern Media for Communicating Family Planning in Ghana.
PUB DATE Aug 76
NOTE 48p.; Not available in hard copy due to marginal legibility of original document. Paper presented at the World Congress of Rural Sociology (4th, Torun, Poland, August 1976)

EDRS PRICE MF-$0.83 Plus Postage. HC Not Available from EDRS.
DESCRIPTORS Adoption (Ideas); Change Strategies; Comparative Analysis; Developing Nations; *Family Planning; Folk Drama; Foreign Countries; Group Discussion; Illiterate Adults; *Information Dissemination; *Mass Media; *Rural Population; *Rural Urban Differences; *Social Change; Urban Population
IDENTIFIERS Africa; *Ghana; World Congress of Rural Sociology (4th)

ABSTRACT

Conducted in two phases, the study assessed and compared the effectiveness of various modern mass communication media and two traditional media for communicating the idea of family planning in Ghana. The comic or concert party play and the town or village discussion were used as the traditional modes of communication; the modern media used were the radio, television, mobile cinema vans, handbills in English and local languages, posters, and personal contacts by field workers. The sample consisted of 1,985 married individuals between 15 and 45 years of age from 4 rural and 3 urban communities--Tsito, Essarkyir, Kuronum, Badu, Adabraka, and Effiduasi. In the first phase, a comic play based on family planning was performed and discussions by town or village family planning discussion groups were held in the rural communities. In the second phase, respondents in all 6 communities were interviewed using a 38-item questionnaire. A focused interview (with persons who had actually attended the comic play) was conducted using a shorter 4-page questionnaire. Findings included: urban respondents named modern media as the source of their family planning information more often than the rural respondents; literate respondents named the modern media as the source of their information while illiterate respondents named the traditional media as their source; and a higher percentage of the literate than the illiterate had adopted family planning. (NQ)

Documents acquired by ERIC include many informal unpublished materials not available from other sources. ERIC makes every effort to obtain the best copy available. Nevertheless, items of marginal reproducibility are often encountered and this affects the quality of the microfiche and hardcopy reproductions ERIC makes available via the ERIC Document Reproduction Service (EDRS). EDRS is not responsible for the quality of the original document. Reproductions supplied by EDRS are the best that can be made from the original.

ED125105

SOME TRADITIONAL AND MODERN MEDIA FOR GENERATING SOCIAL CHANGE IN RURAL AFRICA: A STUDY OF SOME TRADITIONAL AND MODERN MEDIA FOR COMMUNICATING FAMILY PLANNING IN GHANA

U S DEPARTMENT OF HEALTH, EDUCATION & WELFARE
NATIONAL INSTITUTE OF EDUCATION

THIS DOCUMENT HAS BEEN REPRODUCED EXACTLY AS RECEIVED FROM THE PERSON OR ORGANIZATION ORIGINATING IT. POINTS OF VIEW OR OPINIONS STATED DO NOT NECESSARILY REPRESENT OFFICIAL NATIONAL INSTITUTE OF EDUCATION POSITION OR POLICY

K.N. Bame
Institute of African Studies
University of Ghana
Legon
Accra-Ghana

PAPER PREPARED FOR THE FOURTH WORLD CONGRESS FOR RURAL SOCIOLOGY IN TORUN, POLAND, 9-13 AUGUST, 1976

RC009571

Seminar 6: Rural Social Change and Land Reforms

SOME TRADITIONAL AND MODERN MEDIA FOR GENERATING SOCIAL CHANGE IN RURAL AFRICA: A STUDY OF SOME TRADITIONAL AND MODERN MEDIA FOR COMMUNICATING FAMILY PLANNING IN GHANA

An accepted principle in effective communication is that for a communicator to succeed in getting his message through to members of his audience, his medium of communication must be familiar to them. His messages must be presented in a 'language' they understand. Stemming from this notion is a belief, indeed, a conviction of the present writer that traditional modes of communication are suitable, and apparently more effective, in communicating new ideas among rural and illiterate populations in Africa.

A.K. Pickering found ("Village drama in Ghana" Fundamental And Adult Education, IX (1957) pp.178-183) that 'village drama' was one of the most effective audiovisual aids in a series of public information campaigns. In addition to attitude change, Pickering was actually able to correlate an increase in rate payment and the use of 'village drama' in rate-collection campaigns.

Traditional media of communication have also been successfully adapted to communicate family planning in such developing countries as Korea, Hong Kong, Indonesia, Pakistan and Napal (I.P.P.F's Newsletter of February 1972).

It would seem from these data that a combination of traditional and modern mass media must be a sound communication strategy for disseminating developmental ideas in Africa. It is this strategy which the writer adopted in a study of the communication of modern family planning in Ghana. Thus the study is based on the premise that traditional modes of communication are suitable and apparently more effective for communicating new ideas among rural and illiterate populations in developing countries like Ghana and others in Africa. In these countries, since large percentages of the population are illiterate they will tend to rely on traditional modes of communication for the bulk of their information.

The Problem of the Study

The channels used in Ghana for family planning communication before this experimental study, as in most countries, had been radio,

television, mobile cinema vans, bandbills in English and local languages, posters and personal contacts by field workers. These seemed to have achieved some appreciable measure of success but with the exception of the last medium, the other media seem to pose some problems when they are used in the communication of family planning ideas to large and rural population like that of Ghana.

The large numbers who cannot read miss the written literature while those who do not possess television sets and radio boxes may also miss the material presented through those media. This study was undertaken with the belief that some of these problems might be mitigated by supplementing the modern media with traditional modes of communication.

The Problem

Thus the objective of this pilot study was to carry out a field experiment in the communication of family planning through two traditional media namely, comic or concert party play, folk drama, and town or village discussion, a natural and time-honoured medium through which rural Ghanaians communicate ideas and to compare them with the modern media so far employed. More specifically, answers to the following questions were to be sought in the study:-

i. Has the comic play made people in the selected experimental communities aware of, develop favourable attitude towards and adapt family planning?

ii. Have the town or village group discussions of family planning made people in the selected experimental communities develop favourable attitude to and adopt family planning?

iii. How do these traditional forms of communication compare with modern mass media in their effect on rural and common folks' adoption of family planning?

iv. Are there any differences between the attitude towards family planning of people who received the experimental treatments (i.e. those who were exposed to traditional

forms of communicating family planning) and people who did not?

Specific Hypotheses[1] To Be Tested

The following hypotheses inspired by diffusion theory and the relevant literature were formulated to be verified in the study:

1. Urban respondents will name modern media as the source of their family planning information more often than rural respondents. Conversely, rural respondents will name traditional media as the source of their family planning information more often than urban respondents.

2. Literate respondents are more likely to name modern media as the source of their family planning information whereas illiterate respondents are more likely to name traditional media as the source of their family planning information.

3. Respondents who perceive family planning practice to be of advantage to them are more likely to have adopted it than respondents who do not perceive it as of advantage to them.

4. A higher percentage of the literate than the illiterate members of the communities studied will be found to have adopted family planning.

Research Methods

The statement of the problem and hypotheses seem to lead logically to the description of the study methodology.

Being a pilot one, the study was restricted to six communities in five regions of Ghana, namely, Adabraka (Accra), in Greater Accra Region; Essarkyir, in the Central Region; Tsito, in the Volta Region; Efiduasi and Kuronum in the Ashanti Region; and Badu, in the Brong/Ahafo Region.

Foot Note 1: The rationale for each hypothesis is given in the section on the theoretical framework below.

Sampling Procedure and Sample

Although married individuals aged between 15 and 45 years were the respondents and units of analysis in the study, listed houses of the six communities were the sampling units. From the listed houses systematic probability samples of houses were drawn by means of a table of random numbers and the married people in the sampled houses in each community constituted the respondents.

The total number of houses listed in all the six communities was 2,185. One Hundred and forty, a little over six percent of them were selected by means of proportional stratified probability sampling (Blalock, 1960; 399-403) the criteria of stratification being region and type of community (that is, urban or rural). Table 1 below gives the samples for the rural and urban communities which were chosen separately using different sampling fractions for selecting the proportionally allocated sample for each community (stratum) as follows:- A sampling fraction for each of the rural communities was obtained by dividing the number of houses in the community by the total number of houses listed in the four rural communities. The sampling fraction was then multiplied by the sample for the study (140) to obtain the proportionally allocated sample for the community. As shown in Table 1 this sample was in each case adjusted to get the final sample. For example, the proportionally allocated sample for Tsito was obtained by dividing 300 by 768 and multiplying the result by 140. The formula is $\frac{300}{768} \times 140 = 54$ adjusted to 50.

A similar procedure was followed to obtain the two urban samples using as a denominator for the formula in this case the total of all houses listed in the two urban communities. The samples for rural and urban communities were drawn separately so as to avoid over-representation of respondents in urban communities and conversely under-representation of respondents in rural communities.

TABLE I

Showing Proportional Stratified Samples of In the Six Selected Communities and Samples of Married Persons Who Were Covered by the Study.

Community	Listed Houses	Sampling Fraction	Proportionately Allocated and Adjusted Samples	Married Persons who Participated in the Study		
				Male	Female	Total
Tsito	300	$\frac{300}{768}$	50	100	211	319
Essarkyir	103	$\frac{103}{768}$	22	44	128	172
Kuronum	96	$\frac{96}{768}$	21	65	87	152
Badu	269	$\frac{269}{768}$	45	78	186	264
			Urban Samples			
Adabraka	675	$\frac{675}{1417}$	60	181	297	478
Effiduasi	742	$\frac{742}{1417}$	73	203	395	598
	2,183		271	679	1,304	1,985

The coverage was very satisfactory. The interviewers visited well over 90 percent of the 271 sampled houses to interview the married adult males and women aged between 15 and 45 living in them.

Sample for Focussed Interview

As detailed in the research design below, because of a problem which arose in the course of the field experiment, it became necessary

to conduct a focussed interview[1] of respondents who were present at the Concert Party performances. The following samples of respondents were covered in the focussed interview in the three experimental communities concerned.

TABLE 2

The Samples for the Focussed Interview.

Community	Sample		
	Male	Female	Total
Esoarkyir	44	76	120
Effiduasi	134	106	240
Kuronum	74	46	120
	252	228	480

Research Design

The study was conducted in two phases

First Phase:

The first phase covered a period of four months involving the exposure of the would-be respondents in four of the six communities to the experimental treatments - the performance of a comic play based on family planning and discussion by town or village family planning discussion groups in the communities.

In the first month of the first phase the play was performed once in each community and it was scheduled to be repeated in the fourth month. This second performance did not take place because as

1. A focused interview is an interview which is conducted on persons who have been involved in a particular concrete situation (In this case persons who actually attended the Concert Party plays on Family Planning in the three experimental communities concerned). Merton and his colleagues have used focussed interview extensively in their studies. See Merton, R.K. et. al., The Focussed Interview, New York: The Free Press of Glencoe, Illinois, 1956.

sometimes happens in a study like this, the experiment became hostage in an unanticipated problem. Kakaiku's Concert Party failed to provide the second performance. Their reason was that the petrol shortage in Ghana during November and December 1973 prevented them from completing their scheduled Christmas tour in good time to provide the second performance. The first performance in the three communities (see table 3 below) were followed in the second week of September 1973 by group discussions on family planning in three of the experimental communities.

TABLE 3

Showing the Dates for the Experimental Treatments to which Experimental Groups were Exposed.

	EXPERIMENTAL TREATMENT				
Community	First performance of Concert Party Play	Second Performance of Concert Party Play Omitted	Commencement Time For Group Discussion	Termination Time For Group Discussion	Survey Time
Essarkyir	Tuesday 4th September 1973	Saturday 8th December 1973	Second Week in September 1973	Last Week in December 1973	Last Week in December 1973 And January 1974.
Kuronum	Friday 7th Sept., 1973	Saturday 1st Dec., 1973	-	-	
Effiduasi	Saturday 8th Sep., 1973	Sunday 2nd Dec. 1973	2nd Week in Sept. 1973	Last Week in Dec. 1973	
Badu	-	-	2nd Week in Sept. 1973	Last Week in Dec. 1973	
Tsito		CONTROL	COMMUNITY		
Adabraka (Accra)		CONTROL	COMMUNITY		

The Second Phase

The Second Phase of the study which lasted for about a month was a survey of respondents in the six communities.

After-Only Design

It is a common practice in a design of an experimental study like this to conduct 'before' surveys of the target population including, of course, the control groups to know their initial ideas about family planning before the experiment.

This is because there is always the nagging possibility that the experimental and control groups were initially different and so difference between them which may emerge at the end of the study may not be attributable to the experimental treatments.

Nevertheless, I adopted 'after-only' design for a couple of reasons. First I worked on the assumption that both the experimental and control groups were initially similar with respect to their knowledge of and attitude to family planning. This assumption is based on the fact that they had been exposed to the same mass media which had so far been used in the communication of family planning.

Secondly, I assumed that all the groups were exposed to the same contemporaneous and external events taking place during the experimental period of four months and that they underwent similar development during the period. If this assumption is not valid then even the 'before' measurement could not eliminate such events during the experimental period. Moreover, I reasoned that the validity of the measurement of the evidence which forms the focus of this study (see for instance items 12 and 14 indicated below) might not crucially depend on the position of the respondents before the experiment.

The Focussed Interview

In the original design, I reasoned that two separate performances of the same play in each community within an interval of four months would be seen by a large section of the populations of the

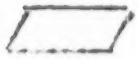
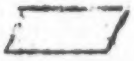
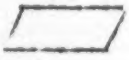
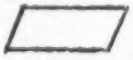
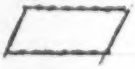
communities to enable us to have reasonable numbers who have seen the performances included in our samples of respondents. The omission of the second performances raised some doubts about the expectation.

Therefore, after the main surveys I decided to conduct a focussed interview of samples of people who actually saw the first performances of the play in the three communities which were exposed to the drama treatment. This was done to enable us to assess the effects of using Concert Party Plays in the communication of family planning. The focussed interview then was conducted to make up for the omission of the second performances of comic play on family planning.

Research Instruments

A ten-page interview schedule containing 38 items was the principal instrument used for this study. A shorter four-page version of the schedule was designed for the focussed interview. The following are items 12 and 14 which were crucial for the study and are relevant for the analysis in this paper.

12. Which two of the following media have helped you most to know about the benefits of family planning? (Put '1' against the first and '2' against the second)

1. Radio
2. Newspaper 
3. Kakaiku's Concert Party 
4. Television
5. Group Discussion with family planning workers 
6. Mobile Cinema Shows 
7. Family Planning Handouts
8. Individual discussion with a family planning worker 
9. Other Specify_____

14. If you have adopted family planning practices or you plan to do so in the near future, which two of the following media have helped you most in your decision to adopt family planning practice? (Put '1' against the first, etc.) The same media items were used.

Data Analysis: Verification of Hypothesis

It is these two principal questions and others which we used to tap the data for the verification of our hypothesis and other analysis in the study to which we now turn.

The main statistical measure we use to test whether or not there is a non-chance relationship between variables is the co-efficient of correlation called Yules Q[1] (Davis, 1971). When necessary we resort to the use of percentage difference to supplement Q.

In line with the conventions for describing the values of Q (Davis 1971; 49) we consider the relationship between any two variables as statistically significant when their Q value is ± .10 or higher indicating in each case, of course, the strength of the relationship as Davis suggests. In other words, when the value of Q for any of the predicted relationship in the hypotheses is ± .10 or higher we conclude that it is significantly different from Zero, meaning there is non-chance relationship between the variables thus indicating the confirmation of the hypothesis.

Hypothesis One

Urban respondents will name modern media as the source of family planning information more often than rural respondents. Conversely rural respondents will name traditional media* as the source of their family planning information more often than urban respondents.

---

1. A couple of the characteristics of Q which are advantages to its user are: (1) Unlike Gamma which may be used only if all or at least one of the investigator's variables are of ordinal or higher, "Q may be used on any variable regardless of the level of measurement." (Davis, 1971; 75)

   Again unlike Gamma and other measures, Q is margin free, that is it does not vary with the size of the marginal propertions.

*It should be noted here that a respondent will only name a medium as a source of his information if he has ever been exposed to it. Thus that fact is assumed in this hypothesis.

Effiduasi in Ashanti and Essarkyir in the Central regions are the two urban[2] and rural experimental communities respectively which were exposed to both the Concert Party Plays and the town or village group discussion treatments of the study. Thus, we use data from these two communities to verify the hypothesis.

The questions used to elicit information in the main survey to verify this hypothesis are questionnaire items 12 and 14, given on page 7. (The data cross-tabulated with type of community or place of living either urban or rural). Of the various media items listed in Question 12, Kakaiku's Concert Party Play and individual and group discussions with family planning workers constitute traditional media. Thus, the number of times they were each mentioned in a community as either the first or second medium which had helped the respondents most to know about the benefits of family planning are summed up to get the score for the traditional media. Similarly, radio, newspapers television and the remaining items in question 12 constitute modern media and the number of times they were each mentioned in a community as either the first or second medium which had helped the respondents most to know about the benefits of family planning are summed up to form the score for the modern media.

Through this process we obtained the scores for modern and traditional media for the urban community Effiduasi and the rural community Essarkyir shown in Table 4 below to verify the hypothesis.

---

2. In line with Ghana Population Censvs and other conventional definitions, we regard Effiduasi in Ashanti as an urban community because it has a population of over 5,000 (the actual population in 1970 was 6,967) and other services like Post Office, a Commercial Bank, a hospital or health center, etc. Similarly, we regard Essarkyir in the Central Region as rural community because its population is less than 5,000 (the actual POPULATION in 1970 was 1,779) and it does not have the services just indicated.

General Interview Data

TABLE 4

Place of Living by Media of Communication Relied on Most

	Urban Community (Effiduasi)	Rural Community (Essarkyir)	Total
Modern Media	291	52	343
Traditional Media	157	59	216
	448	111	559 = N

211 = Inapplicable (no response)

770 = Total

$$Q = \frac{(291 \times 59) - (52 \times 157)}{(291 \times 59) + (52 \times 157)}$$

$$= +.356$$

This result shows that there is a significant but moderate positive correlation between living in an urban community and naming more often modern media as the source of one's family planning information ($Q = +.36$). Conversely there is a significant but moderate positive correlation between living in a rural community and naming more often traditional media as the source of one's family planning information. The hypothesis is supported.

Using the sample value of Q = + .356, we determine the Confidence interval for Q by means of a statistical formula (see Davis, 1971; 57) and obtain an upper limit of + .540 and a lower limit of +.173 around our sample value of +356. Thus we infer that in the total population of the two communities under study (Effiduasi and Essarkyir) Q is between +.54 and +.17 and we do so at the "95% confidence level."

Using computations similar to the ones indicated above and data from item 14, we obtained the scores for the modern and traditional media for the urban community Effiduasi and the rural community Essarkyir shown in Table 5 for another verification of this hypothesis.

TABLE 5

Place of Living by Media that Influenced Decision to Accept Family Planning.

	Urban Community (Effiduasi)	Rural Community (Essarkyir)	Total
Modern Media	175	26	201
Traditional Media	205	86	291
	380	112	492 = N 278 = Inapplicable 770 = Total

$$Q = \frac{(175 \times 86 - (26 \times 205)}{(175 \times 86) + (26 \times 205)}$$

$$= .477$$

This value of Q shows that there is a significant but moderate correlation between living in an urban community and naming more often modern media as the media that have helped one most in one's decision to adopt modern family planning practices (Q = +.48). Conversely, there is a significant but moderate positive correlation between living in a rural community and naming more often traditional media as the media that have helped one most in one's decision to adopt modern family planning practices. The Hypothesis is Supported.

In determing the confidence interval for Q, we get an upper limit of +.663 and a lower limit of +.291 around our sample value of +.477. We infer that in the total population of the two communities (Effiduasi and Essarkyir) Q is between +.66 and +.29 and we do so at the "95% confidence level".

Focused Interview Data

Questions 3 and 8 of the focused interview schedule which are the same as questions 12 and 14 respectively of the main interview schedule were used to elicit focused interview information to verify the hypothesis. We follow the precedure used above to obtain the scores shown in Tables 6 and 6a to verify the hypothesis.

TABLE 6

Place of Living by Media of Communication that Helped Respondents most to know about the Benefits of Family Planning.

	Urban Community (Effiduasi)	Rural Community (Essarkyir)	Total
Modern Media	153	54	
Traditional Media	78	68	
	231	120	351 = N 9 = Inapplicable 360 = Total

$$Q = \frac{(153 \times 66) - (54 \times 78)}{(153 \times 66) + (54 \times 78)}$$

$$= .411$$

These data whose Q of +.411 is significant but moderate also support the hypothesis. In determining the confidence interval for Q here, we get an upper limit of +.598 and a lower limit of +.224. We therefore infer that in the total population of the two communities Q is between +.60 and + .22 and we do so at the "95% confidence level".

TABLE 6b

Place of Living by Media of Communication that helped Respondents most on their Decision to Adopt Family Planning.

	Urban Community (Efiduasi)	Rural Community (Essarkyir)	Total
Modern Media	48	6	54
Traditional Media	175	99	268
	223	99	322 = N
			59 = Inapplicable
			381 = Total

$$Q = \frac{(48 \times 93) - (6 \times 175)}{(48 \times 93) + (6 \times 175)}$$

$$= .619$$

Again the data in this table with a Q of +.619 shows that there is substantive positive correlation between living in an urban community and naming more often modern media as the media that have helped one most in one's decision to adopt modern family planning practices. The data supports the hypothesis.

Here, too, computing the confidence interval for Q, we get an upper limit of +.892 and a lower limit of +.346 around the sample value of +.619. We therefore, infer that in the total population of the two communities Q is between +.89 and +.35 and we do so at the "95% confidence level".

Using the procedure and computations employed in the verification of the first hypothesis described above, we verified the remaining three hypotheses the confirmation of which indicate that:-

1. Literate respondents in the communities studied are more likely to name modern media as the source of their information regarding the benefits of family planning whereas illiterate respondents are more likely to name traditional media as their source of similar information. (Q = .48) (Hypothesis II).

2. There is a significant and very strong positive association between how respondents perceive modern family planning, (that is whether or not it is good for them) and their adoption or non-adoption of it. (Q = .80) Hypothesis III).

3. There is a significant and positive correlation between literacy and the adoption of modern family planning practices. (Q = .43) (Hypothesis IV).

Interpretation of the four hypotheses is embodied in the policy implications of the study given later in this paper.

The Problem and the Data

That is so much for the hypotheses, how about the four questions posed on the problem of the study in the first section of this paper.

The information tapped by our crucial questionnaire item 14 in the general interview schedule and its counterpart 8 in the focused interview schedule which we have used to test three of the four hypotheses speaks directly to these questions. It is supplemented with information from item 10 which asks respondents whether they approve, disapprove or are uncertain about the practices of family planning and item 11 which asks respondents whether or not they have adopted family planning practices; together they provide data which help to answer the fourth question.

The following five tables give summaries of the data tapped by the four items.

TABLE 7

Two Media which have helped Respondents most in their decision to Adopt Family Plann ing Practices by Community

	Community						
	Adabraka	Tsito	Essarkyir	Efiduasi	Kuronum	Badu	Rank
Television	% 8 (17)	% .6 (1)	% .9 (2)	% .5 (3)	% 2.2	% 0	7th
Concert Party Play	-	-	51.1 (64)	19.0 (72)	64.4 (87)	-	2nd
Radio	78.3 (166)	54.2 (90)	17.9 (20)	44.0 (167)	27.4 (37)	7.8 (17)	1st
Newspaper	1.4 (3)	2.4 (4)	1.8 (2)	.8 (3)	0	1.8 (4)	9th
Mobile Cinema -	.9 (2)	28.3 (47)	.9 (1)	.5 (2)	0	66.5 (145)	3rd
Family Plann-ing Handouts	2.8 (6)	1.2 (2)	1.8 (2)	.3 (1)	0	2.8 (6)	8th
Group Discussion with Family Planning Workers	3.3 (7)	11.5 (2)	15.2 (17)	22.9 (87)	3.0 (4)	7.3 (16)	4th
Individual Discussion with Family Planning Workers	2.8 (2.8)	1.8 (3)	.9 (1)	7.4 (28)	1.5 (2)	6.9 (15)	5th
Discussion with a spouse a friend or relation	2.4 (5)	0	3.6 (4)	4.7 (18)	1.5 (2)	6.9 (15)	6th
	N = 212 SN = 474 % = 44.7	N=166 SN=319 %=52.0	N = 112 SN = 172 % = 65.1	N=380 SN=598 %=63.6	N=135 SN=152 %=88.8	N=218 SN=264 %=82.6	

SN is sample N.

TABLE-8

Two Media which have helped Respondents most in their Decision to Adopt Family Planning Practices. Ranked in Respect of Urban and Rural Communities.

C o m m u n i t y

Two most helpful Media	Urban Community		Rural Communities	
	Score	Rank	Score	Rank
Television	.5 (2)	7th	.9 (4)	9th
Concert . Party Play	19.0 (72)	3rd	32.5	1st
Radio	44.0 (167)	1st	15.9 (74)	3rd
Newspapers	.8 (3)	6th	1.3 (6)	8th
Mobile Cinema	.5 (2)	7th	31.4 (146)	2nd
Family Planning Handouts	.3 (1)	8th	1.7 (8)	7th
Group Discussion with Family Planning Workers	22.9 (87)	2nd	8.0 (37)	4th
Individual Discussions with a Family Planning Worker	7. (28	4th	3.9 (18)	6th
Discussion with a spouse, a friend or a relative	4.7 (18)	5th	4.5 (21)	5th
	N = 380		N = 465	

TABLE 9

Two Media which have helped Focused Interview Respondents most in their Decision to Adopt Family Planning Practices by Community.

Two most helpful Media	Communities			Total	Rank
	Essarkyir	Efiduasi	Kuronum		
Concert Party Play	93.9 (93)	77.2 (178)	84.9 (90)	83.2 (356)	1st
Radio	3.0 (3)	17.0 (38)	14.5 (15)	13.1 (56)	2nd
News papers	1.0 (1)	1.8 (4)	.9 (1)	1.4 (5)	3rd
Mobile Cinema	1.0 (1)	.9 (2)	0	.7 (3)	5th
Family Planning Handouts	1.0 (1)	1.8 (4)	0	1.2 (5)	4th
Group Discussion with Family Planning Workers	0	.5 (1)	0	.2 (1)	6th
Individual Discussion with Family Planning Workers	0	.5 (1)	0	.2 (1)	6th
	N = 99	N=224	N=106	N=428	

TABLE 10

Showing Respondents' Attitude
To Family Planning by Community

Community of Residence	Attitude to Family Planning			Totals
	Approve	Disapprove	Uncertain	
Adabraka	79.0 (376)	10.7 (515)	10.3 (49)	476
Tsito	47.2 (143)	14.2 (43)	38.6 (117)	303
Essarkyir	73.8 (118)	11.9 (19)	20.6 (33)	160
Efiduasi	66.3 (385)	9.8 (57)	23.9 (139)	581
Kuronum	84.3 (118)	12.1 (17)	10.7 (15)	140
Badu	88.6 (226)	7.9 (20)	3.5 (9)	255
Totals	70.6 (N=1366)	10.7 (207)	18.7 (362)	1935

Let us now look at the questions posed above on the problem in the data summarized in the preceding five tables. The direct answer to the first question which inquires whether or not the Comic or Concert Party play has made people in the selected communities develop favourable attitude to and adopt family planning is definitely in the affirmative. This is because it has made a number of the people who were exposed to it become committed to the idea of family planning meaning either they have adopted or plan to adopt family planning practices in the very near future.

Table 7 summarizes the information tapped by question 14 in the main interview schedule which reads:

TABLE 11

Showing Whether or not Respondents have Adopted Family Planning Practices by Community

Community of Residence	Adoption of Family Planning		Totals
	Yes	No	
Adabraka	29.8 (142)	70.2 (334)	476
Tsito	10.8 (34)	89.5 (284)	314
Essarkyir	11.6 (20)	88.4 (152)	172
Efiduasi	31.8 (188)	68.2 (403)	591
Kuronum	54.7 (82)	45.3 (68)	150
Badu	10.8 (28)	89.2 (231)	259
TOTALS	25.1 (494)	74.9 (1472)	1966

"If you have adopted family planning practices or you plan to do so in the near future, which <u>two</u> of the following media have helped you most in your decision to adopt family planning practices?"

It can be seen from table 7 that although people in only three of the four experimental communities were exposed to the play, in the general ranking of the various media that have helped the respondents most to become committed to family planning that concert party play occupies second position. Second only to the radio the first position of which should not be surprising in view of both the intensity and extensiveness of its use as a medium through which new ideas are officially disseminated to people in this country.

Ranking the various media with regard to their influence in rural and urban communities separately as shown in table 8 the respondents put the comic play in a third position in both. However when we turn to the information obtained from respondents who actually witnessed the comic play on family planning in the experiemental communities where the play was performed as given in table 9 the play's effective conveyance of family planning message becomes even more apparent.

Table 9 shows that all respondents who actually saw the play in the three experimental communities rank it as the first medium whose message has converted them to the adoption of modern family planning. This fact remains unchanged when the data from the three communities are looked at separately. To the focused interview respondents, even the radio is second to the concert party play in its determinative influence on their commitment to modern family planning.

All these facts clearly show that the Comic Play on family planning has made people in the selected communities where it was performed develop favourable attitudes towards and adopt family planning.

Now what similar effect did the town or village group discussions on family planning have? It is apparent from the data in table 7 that although the group discussions do not seem to be as effective as the Concert Party Play in making people become committed to family planning, they are still ranked fourth by the respondents in the general sample of all the six selected communities as the medium which helped them most in their decision to adopt family planning practices. They are only surpassed in effectiveness by the radio, the Comic Play and the Mobile Cinema. When we turn to table 8 where the media have been ranked separately as regards their influence in rural and urban communities, the group discussions still retain their fourth position in the ranking of respondents from rural communities and move up to second position in the ranking of respondents from urban communities. They do not do as well in the ranking of the focused interview respondents as seen in table 9. However, in answer to the question posed,

we can say that the group discussions certainly have helped to convert some people in the selected communities to family planning. For, 12.3% of all the people in the six selected communities (N = 1223) who responded to question 14 in the general interview schedule confirmed that the discussions helped them in their decision to adopt family planning.

How do these folk media compare with modern mass media in their effect on the entire population of the selected communities in making the people accept family planning and also in making rural people in particular adopt family planning?

Table 7 which summarizes the responses of the entire sampled population, that is the sampled population of both experimental and control communities, shows that the respondents unsurprisingly* give the pride of place to the radio but indicate as a close second to the radio, the concert party play as media which have effectively conveyed the message of modern family planning to them and have accordingly greatly influenced their decision to adopt family planning. They similarly rank mobile cinema third and again the second of the two folk media used in the experiment, the group discussion on family planning - close fourth. Thus with respect to their effectiveness in conveying family planning messages to the people studied, the two folk media compare favourably well with the items of modern mass media so far used in the communication of family planning. The Concert Party play and the village or town group discussions are surpassed only by the radio and the mobile cinema respectively. In fact as regards their effective conveyance of family planning message to the people studied, the two traditional media take precedence over such modern mass media items like television, family planning handouts and newspapers. It is interesting and revealing to note from the table that two other media - individual discussion with a family planning worker and discussion with a spouse, a friend or relative which are also traditional modes of communication are ranked fifth and sixth

*See the reason given above.

respectively in respect of their effective conveyance of family planning messages to people. Thus they too surpass television, family planning handouts and newspapers.

As regards differential effects which the various media items have on the urban and rural populations of this study, we have touched on some of the evidence in an earlier section of this paper where the specific hypotheses were verified.

In the verification of the first hypothesis empirical data from the general as well as the focused interviews have confirmed that (1) there is a significant relationship between living in an urban community and relying on modern mass media to a greater extent than on folk media as the source of one's family planning information ($Q = +.36$). Conversely, there is a similar relationship between living in a rural community and relying more on traditional media as the source of one's family planning information. (2) There is a non-chance relationship between living in an urban community and indicating more often traditional media as the media that have helped one most in one's decision to adopt modern family planning practices. In other words, urban dwellers covered in the study do not only rely heavily on modern media as the source of mere family planning information but as the source of attitude changing information in respect of their adoption of modern family planning. Traditional media operate in a similar way for the rural dwellers.

Similar differential effects of modern and traditional media on urban and rural dwellers respectively are revealed in table 8. In this table, using data from Efiduasi the urban experimental community and Essarkyir, Kuronum and Badu the rural experimental communities, the media items given in question 14 of the general interview schedule, are ranked according to the responses of the sampled urban and rural respondents indicating the media which have helped them most in their decision to adopt family planning practices.

Looking at the ranking, we see that whereas the radio as a modern communication medium is ranked first by urban respondents it is ranked third by rural respondents. On the other hand, the Concert Party Play, a folk communication medium, is ranked third by urban respondents and ranked first by rural respondents. However, the town or village group discussion with family planning workers, our second traditional medium used in the experiment is ranked differently by urban and rural dwellers but it is ranked high, second, by urban dwellers and not-so-high, fourth, by rural dwellers. The result of the analysis here suggests that the group discussions were not specially or uniquely suitable to rural people as the concert party plays turned out to be. In other words, whereas the Concert Party Plays proved to be specially suitable for the dissemination of new ideas such as modern family planning practices to rural people in Ghana, the group discussions seemed to be suitable to both urban and rural people. In fact, they appeared in this study to be favoured by urban dwellers better than rural dwellers. This is contrary to our original expectation that the group discussions, being one of the time-honoured medium through which information has been disseminated in our towns and village, would be specially suitable to rural dwellers. Could this unexpected result be ascribed to the formation or composition of the village discussion groups? There certainly needs to be further research in this area.

On the whole, however, the ranking of each of the various media items by urban respondents is different from the ranking of the same items by rural respondents. The general pattern apparent from the table is that urban respondents tend to rank high modern media items whereas rural respondents tend to rank traditional media items high with respect to their influence on their attitude change in connection with family planning.

While dealing with the influence of the various media items on urban and rural dwellers, it is interesting to note that a modern mass communication medium that has emerged in this study as one which

effectively conveys family planning message to rural people is the mobile cinema, which like the folk drama or drama in general, entertains while educating. It occupies a third position in the general ranking of all the media items in table 7. The percentages of respondents who indicated it as one of the media which have helped them most in their decision to accept family planning is comparatively high (28.3%) among the respondents of Tsito, the rural control community of the study and very high (66.5%) among respondents of Badu, one of the rural experimental communities. Field investigations have revealed that the mobile cinema has been used to disseminate ideas about family planning at Badu about three times, before the inception of the study.

Having examined the differential effects of the various media items on urban and rural dwellers, let us take another look at the data to see whether there are any differences between the attitudes of respondents who received the experimental treatments and those of the respondents who did not receive such treatments towards family planning. In other words, let us examine the data from the experimental communities and those from the control communities to see whether there are differences between the attitudes of respondents in the two sets of communities with regard to their commitment to and possible adoption of family planning.

Table 10 which gives data on respondents attitude to family planning community by community provides information for our analysis here. Looking at the percentages of the respondents in each of the four experimental communities (Essarkyir, Efiduasi, Kuronum and Badu) who approve of family planning and similar percentage in the control community - Tsito, we find that in each case (Essarkyir 73.8%; Efiduasi 66.3%, Kuronum 84.3%, and Badu 88.6%) the percentage in the experimental community is far greater than that of the control community - Tsito (47.2%). Indeed, in two of the experimental communities - Kuronum and Badu, well over eighty percent of the respondents have favourable attitude towards family planning and over seventy percent

in a third community, Essarkyir have similar positive attitude towards family planning. Even the smallest of all the percentages of approvers of family planning in the experimental communities found in Efiduasi (66.3%) is greater by nineteen percentage points than the percentage of approvers in the control community Tsito (47.2%). In the same table similar but smaller differences are revealed in the data on the respondents who disapprove of or are uncertain about family planning. Table 11 which summarizes information on respondents who have actually adopted family planning also reveals similar differences but not as pronounced as the differences in table 10.

Thus the data, expecially those in table 10 clearly show that there are differences between the attitudes of respondents who received the experimental treatments towards family planning and the attitudes of the respondents in the control community towards the innovation.

TABLE 12

Family Planning Acceptor Figures* For Essarkyir Community

Year	Month	Community	Acceptors	Year	Month	Community	Acceptors
1972	-	Essarkyir	-	1973	-	Essarkyir	-
"	January		-	"	January		-
"	February		-	"	February		-
"	March		-	"	March		-
"	April		-	"	April		-
"	May		-	"	May		-
"	June		4	"	June		-
"	July		-	"	July		-
"	August		-	"	August		-
"	September		-	"	September		-
"	October		-	"	October		11
"	November		-	"	November		-
"	December		-	"	December		6
			2				17
			$\frac{2}{172} = 2\%$				$\frac{17}{72} = 10\%$

1974	Month	Essarkyir	Acceptors
	January		3
	February		4
	March		1
	April		4
	May		-
	June		-
	July		1
	August		2
	September		-
	October		7
	November		2
	December		2
			26
			$\frac{26}{172} = 15\%$

Table 13: Family Planning Acceptors Figures For Badu Community.

Year	Acceptors	Percentage
1972	6	$\frac{6}{264} = 2$
1973	24	$\frac{24}{264} = 9$
1974	41	$\frac{41}{264} = 16$

*Figures supplied by Planned Parenthood Association of Ghana.

TABLE 14

Family Planning Acceptor Figures*
For Tsito

Year	Month	Community	Acceptors	Year	Month	Community	Acceptors
1972	-	Tsito	-	1973	-	Tsito	-
"	January		-	"	January		2
"	February		-	"	February		3
"	March		6	"	March		2
"	April		16	"	April		4
"	May		4	"	May		-
"	June		6	"	June		-
"	July		-	"	July		-
"	August		4	"	August		-
"	September		5	"	September		-
"	October		9	"	October		-
"	November		2	"	November		-
"	December		-	"	December		-
			52				11
			52/319 = 16%				11/319 = 3%

Year	Month	Community	Acceptors
1974	January	Tsito	-
"	February		11
"	March		4
"	April		4
"	May		11
"	June		1
"	July		1
"	August		2
"	September		4
"	October		1
"	November		-
"	December		-
			39 = 12%

*Figures supplied by the Office of National Family Planning Programme, Ghana.

In order to get some objective information independent of the study as a check on this inferred influence of the experimental treatments on the respondents, I have obtained family planning acceptor figures for two of the experimental communities - Essarkyir and Badu - as well as acceptor figures for the control community - Tsito all covering pre and post experimental periods. Tables 12, 13 and 14 above give the acceptor figures for the three communities showing their annual percentages computed by using the sampled respondents of each of the communities as the denominator of its annual figures.

It can be seen from table 12 that in Essarkyir, there were only two or 1% of acceptors of family planning during the entire year of 1972 preceding the experiment. On the other hand, in 1973, the year during which the experiment was conducted, there were seventeen or 10% of acceptors and in 1974 a year following the experiment the percentage of acceptors increased further to 15 (26 acceptors).

Even more intriguing and revealing about the Essarkyir figures is the number of acceptors for October 1973. (See table 12) it will be recalled that the inhabitants of Essarkyir were exposed to the first experimental treatment - the Concert party play - on 4th September 1973 and to the second experimental treatment - group discussions on family planning in the second week of the same month (see table 3 on page 7). It is revealing to note that out of the 17 acceptors (10%) of that year 11 (6%) accepted family planning during October 1973, the month following their exposure to the two experimental treatments. This and all the other Essarkyir acceptor figures for the three years seem to indicate an unmistakable effect of the experimental treatments on people's acceptance of family planning in that community.

The acceptor figures for Badu also show systematic and progressive increase in the number of acceptors of family planning after the experiment in that community. As revealed in table 13 the percentage of acceptors in Badu during the three years 1972, 1973 and 1974 are similar to those in Essarkyir. The small number of acceptors (6) 2% in 1972 the year preceding the experiment rose to (24) 9% in 1973 the last

quarter of which witnessed the experiment. Then the acceptor figure for 1974, the year following the experiment, which is (41) 16% is nearly double that of 1973. These progressive increases in the number of acceptors of the innovation reflect the effect of the experimental treatment on the respondents of that community.

When we turn to acceptor figures for the same three years 1972 to 1974 for the control community - Tsito - we see a different picture. Instead of a progressive increase, there is an irregular decrease in the figures of acceptors of the innovation from 1972 to 1974. As shown in 14, the acceptor figure for 1972 is (52) (16%); that for 1973 is (11) 3% and that for 1974 is (39) 12%. This trend, as compared with the trend that obtains in the two experimental communities - Essarkyir and Badu - clearly bring into focus the difference between populations which have been exposed to experimental treatments and one which has not been so exposed.

Thus the analysis of the acceptor figures which are independent of the data from the study shows that the experimental treatments had recognizable effect on the respondents who were exposed to them which reinforces similar conclusion we arrived at above from the data analysis of the study. The respondents in the experimental communities show more favourable attitude and seem to be more committed to family planning than those in the control community. In the light of our basic assumptions indicated earlier namely that both the experimental and control groups were initially similar with respect to their knowledge of and attitude to family planning and that they were during the experiment, exposed to the same contemporaneous and external events with exception of the experimental treatments, it is reasonable to conclude that the noted differences in attitudes of the experimental and control groups are due mainly to the effects of the experimental treatments of the concert party plays and group discussions.

Theoretical Framework, Principles and Resultant Model

Theoretical Orientation of the Study

Modern family planning is a new idea, an innovation which Ghanaians are being called upon to accept. In this study an attempt is made to assess the effectiveness of the modern mass media which have been used in communicating family planning and the effectiveness of a couple of folk media through which it may more profitably be communicated. The nature of the study necessarily places it in diffusion of innovation[1] framework, therefore the sociological theory to which the study by definition is oriented is diffusion of innovation theory.

In an illuminating formulation of a theoretical framework for research and analysis in diffusion of innovation, Rogers (1961) presents some generalizations dealing with the key concepts in diffusion theory. Two of them which are pertinent to the present study are:

1. Relative Advantage (of an innovation) "The greater the perceived relative advantage of an innovation, the more rapid its rate of adoption".

   Essentially what this generalization is asserting is that when people are exposed to an innovation, the number of acceptors of the innovation within a specific period is greater when the people perceive it as being of an advantage to them. Advantage here is measured in economic terms in prestige terms or in terms of convenience and satisfaction. An important point worthy of note in this generalization is the vital role which people's perception of an innovation plays in their adoption of it. So long as they perceive it as being of advantage to them no matter whether it is of "objective" advantage to them" (Rogers and Burdge 1972) (553) they will adopt it.

---

1. Rogers and Shoemaker (1971) define an Innovation as "an idea practice or object perceived as new by an individual" and diffusion as "the process by which innovations spread to the members of a social system".

2. Compatibility "The compatibility of a new idea, as perceived by members of a social system affects its rate of adoption". This second generalization too summarizes the view that the extent to which people perceive an innovation as being in consonance with their existing beliefs, norms, customs and values, 'their past experience and needs' affects the rate at which they adopt the innovation.

As can be seen below, we utilize the ideas in these two theoritical generalizations in developing the rationale for two of the study's hypotheses which follows:

The rationale for the first hypothesis was derived from some theoretical ideas about the development of systems of communication. Daniel Lerner and his associates (Lerner 1958) differentiate two historical systems of communication: Oral system which may be equated with folk modes of communication and Media system which may also be equated with modern mass media of communication. The two systems may also be associated with urban and rural communities. That is urban communities tend to rely largely on modern mass media such as the print, the radio and the film; whereas rural communities tend to rely largely on face-to-face oral channels - traditional modes of communication which, of course, include proverbs, songs and drama. They also postulate that the direction of change is always from rural-folk media to urban modern mass media. This is in line with a generalization in diffusion of innovation theory namely that innovation tends to diffuse to cities or urban places before it moves to towns and villages.

In the light of these ideas, I reasoned that since urban dwellers tend to rely largely on modern mass media for the bulk of their information those media would be the ones which they would name as the channels through which new ideas such as modern family planning reached them. Conversely, since rural dwellers tend to rely largely on traditional modes of communication for the bulk of their information, they will be more familiar and at home in such modes of communication.

The confirmation of the hypothesis is in effect, an empirical demonstration of the validity of this reasoning and the conclusion that emerged from it.

The rationale for the second hypothesis was developed along similar line of reasoning. Some items of modern mass media such as the various type of printed material-books, magazines newspapers and hand-outs - are by their nature restricted to literates. These printed material can be used only by literate people. Further more, other channels or communication such as radio and television which can be and are used by both literate and illiterate Ghanaians provide programmes on such items as family planning in English and local Ghanaian languages. Thus the literate Ghanaians in addition to having the exclusive use of the printed material as a source of family planning information have the added advantage of listening to two or more radio and television (some in English and others in their own Ghanaian languages) for every single programme which the illiterates listen to in their own local languages. Thus the literate Ghanaians seem to receive much more information on family planning through modern mass media than illiterate Ghanaians.

On the other hand, folk media used in this study such as the folk drama - a familiar medium of entertainment presented in the local idiom would seem to make greater impression on the people, especially the illiterates who are more at home in such medium of communication. Again we would expect the group discussions on family planning conducted in the local languages would make considerable impression on the illiterate folks whose main media of communication, language-wise, are the local languages. These points constitute a rationale for our prediction in the second hypothesis which has been confirmed by the data.

The third hypothesis has its rationale stemming directly from a generalization in a diffusion of innovation theory on the perceived relative advantage of an innovation stated above.

The fourth hypothesis was premised on the rationale for the second hypothesis given above, namely, that literate Ghanaians receive much more information on family planning through modern mass media which have so far been the main channels through which ideas about family planning have been communicated in this country. If we assume that people are given information on family planning in order to motivate them to accept family planning, then a greater number of literate Ghanaians, who have greater exposure to family planning information than illiterate Ghanaians, are more likely to have been motivated and so a greater number of them than illiterate Ghanaians would adopt family planning.

These then are the basic rationale for the four hypothesis whose confirmation has yielded experimental evidence for the relationship between the variables linked up in the hypotheses indicated above.

Other linkages between variables in this study are revealed in some of the tables and data presented above.

Table 8 shows how effectively folk drama could and did convey family planning messages to people, especially rural people and make them accept the family planning idea. The same table shows similar effective conveyance of family planning message by group discussions and modern mass media items such as the radio, especially in an urban setting which leads to peoples' positive attitude to family planning.

When, using the data in table 11, we cross-tabulate place of residence (i.e whether urban or rural) and the adoption of modern family planning practices, we get the Q for the relation to be Q = -.33. In other words, urban residents are more likely to adopt modern family planning practices than rural residents. Our analysis has also shown that respondents' values, beliefs and reference groups exert influence on their family planning adoption behaviour.

It should be apparent from the foregoing analysis that our principal dependent variable in respondents' positive attitude to family planning whether or not the respondents accept or are committed to family planning. Indeed, the analysis has been aimed at nothing but to find out the various independent variables which contribute to the formation, modification and sustenance of that attitude.

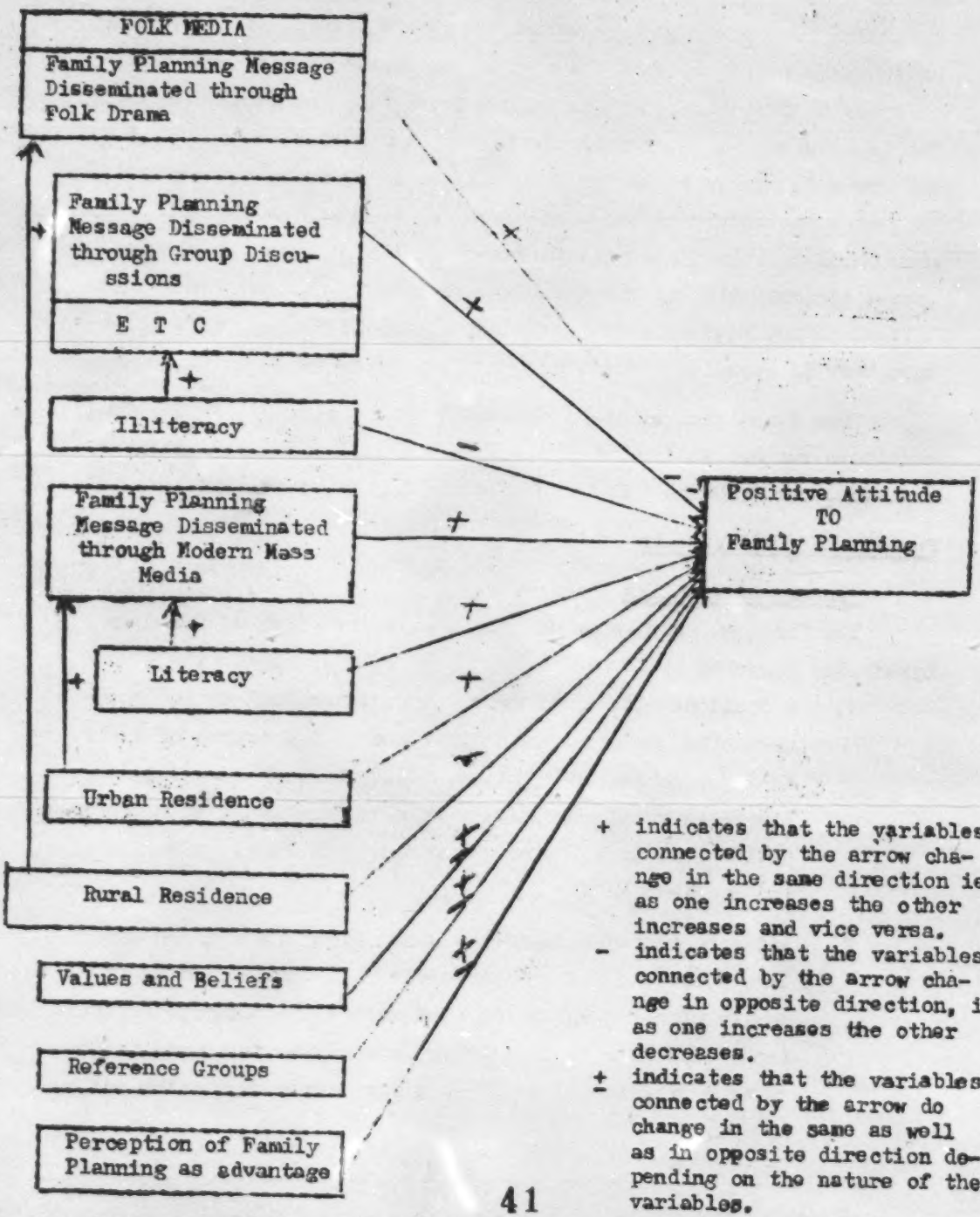
Thus the theoretical model that emerges from the relationship between the various variables including the dependent variable examined above has been delineated in figure 1 below:-

The Model

The model seems self-explanatory; it is only the dependent variable which perhaps calls for some definition. As indicated above, by 'positive attitude to family planning' we mean respondents' acceptance of the family planning idea, their commitment to it which implies two things either they have actually adopted family planning practices or they plan to do so in future.

The linkages between the independent variables and the dependent variable have all been examined in the preceding analyses. The arrows show 'casual' linkages, for example we have indicated that just as the dissemination of the family planning message through folk drama, group discussions and modern mass media influences people's acceptance of it (leads to positive attitude to family planning) so do literacy and illiteracy tend to have positive and negative influences respectively on people's attitude to family planning. Then also urban and rural residence tend to have similar opposite influence on peoples' attitude to family planning. Again, it has been empirically confirmed that when people's values and beliefs favour family planning they tend to accept it and when the values and beliefs do not favour it they tend to reject it. Reference groups too have similar positive and negative influences on people's family planning adoption behaviour. Finally, we have shown that people's perception of family planning as an advantage to themselves influences their acceptance of the innovation.

Figure 1: A Model showing Media and Other Factors that influence People's Positive Attitude to Family Planning.



\+ indicates that the variables connected by the arrow change in the same direction ie as one increases the other increases and vice versa.

\- indicates that the variables connected by the arrow change in opposite direction, ie as one increases the other decreases.

± indicates that the variables connected by the arrow do change in the same as well as in opposite direction depending on the nature of the variables.

The (+) sign on an arrow indicates that the variables connected by the arrow change in the same direction, that is as one increases the other increases and vice versa. On the other hand the (-) sign on an arrow indicates that the various connected by the arrow change in opposite direction, that is as one increases, the other decreases. The (+ -) signs on an arrow indicate that the variables connected by the arrow do change in the same as well as in opposite direction depending upon the nature of the variable. For example, as indicated above when people's values and beliefs favour family planning they tend to accept it (they vary in the same direction) but when the values and beliefs do not favour family planning, they tend to reject it (they then vary in opposite direction).

This discussion of the theoretical under-pinnings for the study concludes our substantive analysis. In the next and last section we summarize our findings and indicate their implications.

Summary and Implications

Summary of Findings

The findings which emerged from the confirmation of the four hypotheses are that :

1. Respondents living in urban communities tend to indicate more often modern mass media items as the source of their family planning information. Conversely, respondents living in rural communities tend to indicate more often traditional media items as their source of family planning information.

2. Literate respondents in the communities studied are more likely to name modern mass media as the source of their family planning information regarding the benefits of the innovation whereas illiterate respondents are more likely to name traditional media as their source of similar information.

3. Respondents who perceive modern family planning as being good or of advantage to them tend to adopt it whereas respondents who do not perceive it that way tend not to adopt it.

4. Respondents who have had some formal education tend to adopt family planning practices more than respondents who have not had any formal education.

Further analysis of the data in the light of the specific questions framed to investigate the problem of the study yielded the following additional findings:-

5. Indicating the media that have helped them most to become committed to family planning the respondents give the following ranking: first, radio; second, concert party play; third, mobile cinema; fourth, group discussions with family planning workers; fifth, individual discussion with family planning workers; sixth, discussion with a spouse; a friend or a relative; seventh, television; and eigth family planning handouts, (Table 7).

6. However respondents who actually saw the concert party play rank it first (Table 9).

7. With respect to their effectiveness in conveying family planning message to the people studied, the two folk media items - the concert party play and the village or town group discussions compare favourably well with the items of modern mass media; they are surpassed only by radio and mobile cinema respectively.

8. Thus whereas the concert party plays proved to be specially suitable for disseminating family planning ideas to rural dwellers, the group discussions seem to be suitable for both urban and rural dwellers but even slightly favoured by urban dwellers. Further research on it is necessary.

9. The general pattern is that urban respondents tend to rank high modern mass media items whereas rural respondents tend to rank traditional media items high with respect to their influence on their attitude change in connection with family planning.

10. The respondents in the experimental communities, that is those who received the experimental treatments, show more favourable attitude, and seem to be more committed, to family planning than those in the control community, that is those who did not receive any treatment. (Table 10). In the light of our basic assumptions, it is concluded that the noted differences in attitude are due mainly to the effects of the experimental treatments.

Implications for Policy and Practice

The principal findings of this study summarized above convey a number of practical implications for family planning action programme for this country. But one general implication which seems immediately apparent is the need for varied and multiple approach in the presentation of the family planning message to suite the different areas of the country as well as different sections of the target population. This implies that the whole array of both modern mass and folk media items analyzed in this study and others which may not have been mentioned must be employed. The multi-source approach will not only take account of the rural-urban and literate-illiterate variabilities with respect to people's attitudes toward acceptance of family planning which have been empirically confirmed in our analysis but also it will take account of a possible variability between persons living even in the same community.

Another merit of the multi-source approach is that it takes account of a very important principle in communication theory, namely that people tend to accept a message or idea when it is presented to them repeatedly or through several highly credible sources. It is reasonable to expect that people will be prepared to accept and practice an innovation like family planning only when they are convinced of its worth, something which information on it from several sources helps to establish.

Our conviction about the usefulness of multi-source approach in family planning education and motivation is matched by our awareness that some channels of communication are more effective than others just as different types of media items suit different groups of people. In this connection the findings from our four confirmed hypotheses are very suggestive.

1. Thus the practical implication of the first hypothesis is that while the multi-source approach needs to be adopted to motivate Ghanaians to accept contraceptive practices, maximum result will be achieved if greater emphasis is put on modern mass media in urban areas and on folk media in rural areas.

2. A related practical implication deducible from the second hypothesis is that people in charge of family planning action programme in this country may do well to rely more on modern mass media as channels for communicating family planning to literate people and rely more on traditional media in their efforts to motivate illiterate folks to accept modern contraceptive practices.

3. As indicated in the section on the hypotheses the practical import of the third hypothesis is that the authorities in charge of family planning programme in this country (Ghana), in their campaigns to sell the innovation to people, they should spare no effort to

let members of their target population see clearly the personal advantages they will derive from accepting family planning.

4. Similarly, the empirical confirmation of the fourth hypothesis implies that the same authorities need to re-double their efforts being made in the motivating campaigns among illiterate Ghanaians because the number of them who have adopted family planning, as compared with literate Ghanaians, is far small both in absolute numbers and in proportion to their population.

5. The practical implication deducible from the general ranking of the various media items (Table 8) by the respondents is that the radio, the concert party play or folk drama, the mobile cinema and group discussions stand out as the four most effective media for communicating family planning in Ghana. This is not to suggest that other media are to be ignored. What it implies is that if people in charge of family planning programme for any reasons have to select only four media for their communication and motivation campaigns then the findings of this study suggest that these four are to be recommended. On the other hand if bearing in mind the rural-urban dichotomy they decide to divide the four media between rural and urban areas then the ranking in the table conveniently provides an answer. The ranking in that table shows that the two most effective media for urban communities are the radio and group discussions in that order whereas the two most effective media for rural communities are the concert party play and the mobile cinema also in that order.

Concluding Remarks

The main thrust of this study which, is oriented to diffusion of innovation theory has been to assess and compare the effectiveness of various modern mass communication media and two traditional media for the communication of family planning. In the course of the analysis four hypotheses have been verified in a bid to isolate variables that have causal linkages with the dependent variable in the study - people's 'positive attitude to family planning'.

The verification of the hypotheses and further analysis have yielded ten independent variables which have such causal linkages as delineated in the emergent model. (See p.39).

Four media items, namely the radio, the concert party play, the mobile cinema and group discussions, have emerged as the most effective set of channels for communicating family planning in Ghana. The radio and group discussions are the most effective for urban communities whereas the concert party play and the mobile cinema are the most effective for rural communities.

Although in the light of our own conviction for multi-source approach we should not set too much store by the effectiveness of any one medium for communicating family planning to all sections of people in a community, nevertheless, if we are to select the most effective medium for communicating family planning in rural Ghana, it must be the concert party play or folk drama in general. For empirical data from this study clearly show that disseminating family planning ideas through the concert party play is one sure way to motivate rural and illiterate Ghanaians to accept the innovation.

Having asserted this about our key experimental variable it seems in tune with the findings to reiterate our advocacy for multi-source approach by indicating that there is no one most effective mode for communicating family planning to all sections of the Ghanaian population. Different media or combinations of media are

suitable for different groups of people. One of the principal contributions of this study is that it has made manifest the comparative effectiveness of various media as well as combinations of them that are appropriate for urban and rural communities in Ghana.

REFERENCES

Bame, K.N. Contemporary Comic Plays in Ghana: A Study in Innovation and Diffusion and the Social Functions of an Art-Form, Unpublished. M.A Thesis, University of Western Ontario, London Ontario, Canada, 1969.

Blacklock, H.M. Social Statistics, New York: McGraw-Hill Book Company., 1960.

Bogue, D.J. "Some Tentative Recommendations for a 'Sociologically Correct' Family Planning Communication and Motivation Programme in India" in Clyde V. Koser, Research in Family Planning, N.J.: Princeton University Press., 1960.

Davis, James A. Elementary Survey Analysis. Englewood Cliff, New Jersey, Printice-Hall. 1971.

Kiser, C.V. (ed) Research in Family Planning, Princeton New Jersey, Princeton University Press., 1962.

Lerner, Daniel et. al. The Passing of Traditional Society: Modernizing the Middle East, New York: The Free Press of Glencoe, Illinois. 1958.

Pickering, A.K. "Village Drama in Ghana, "Fundamental and Adult Education, 9, 178-183., 1957.

Rogers, E.M. and Burdge, R.J.: Social Change in Rural Societies (2nd Ed.) New York Appleton-Century-Crofts Education Division Meredith Corporation., 1972.

Roger, E.M. and Shoemaker, F.F. Communication of Innovation: A Cross-Cultural Approach (2nd Ed.) New York., 1971

Zimbardo, P. and Ebbesen, E.B. 1969: Influencing Attitudes and Changing Behaviour Addison-Welsley Publishing Company, Reading, Massachusetts., 1969.